

THE
Converted Catholic.
EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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EDITORIAL NOTES.

IN THE FIRST EPISTLE OF PAUL TO Timothy the Apostle says that some of the signs of apostasy or "departure from the faith" will be, "forbidding to marry and commanding to abstain from meats." In all history there is no record of any organization claiming to be Christian that fulfills this prophecy but the Church of Rome. It forbids its priests, monks and nuns to marry, and commands all its followers to abstain from meat on Friday. It is not pretended that these are divine ordinances. They are simply decrees of the Pope for the time being; and the present head of the Roman Catholic Church could issue an order or launch a bull that would permit the priests to marry, if they choose, and all the people to eat meat on Friday. As a matter of fact permission to eat meat was granted to all Romanists on Friday, August 15, 1890, because the feast of the Assumption of the Virgin Mary fell on that day. So in like manner when Christmas day falls on Friday the "faithful" can eat meat on that day and say to themselves, "How good the old Pope is to us."

THE NEW YORK "HERALD" SENT A reporter to interview several priests regarding this permission to eat meat on this particular Friday, and all he could learn was that such was the decree of Rome, approved by the Pope; and every good Catholic was bound to observe it. It would be a mark of disrespect to the Pope and the Virgin Mary not to eat meat on that Friday.

IT IS A PERTINENT QUESTION, IF THE Pope can command his followers to abstain from meat on a particular day, or grant them permission, at his own good will and pleasure, why should he not command them to vote at elections for certain candidates "for the good of the Church?" He commands them to do this or that "in the interest of the Church" and "for the good of their souls," and if they refuse to obey him they shall be damned, for he says he possesses the keys of the kingdom of heaven to let them in, if they are obedient, and the keys of the other place to lock them in there, "out of which there is no redemption," if they are disobedient. The Pope, as the vicar of Christ and ruler of the souls of men, is a great humbug and a gigantic fraud, and intelligent Roman Catholics in the United States are finding this out.

AS A FULL ACCOUNT OF FATHER Burtsell's case appeared in the last issue of THE CONVERTED CATHOLIC, we need only say this month that he has been removed from his parish and has retired to private life. Last month 2,000 of his former parishioners met in Chickering Hall and presented him with a purse of \$5,000. Like Father McGlynn, though he handled large

sums of money for the last twenty-three years, he retained none of it and is a poor man. Father Burtsell is a gentleman and a scholar who will never apologize to Archbishop Corrigan or the Pope for having convictions and expressing them on suitable occasions; but he is an old man in feeble health, incapable of making a fight for the right and truth, as McGlynn is doing, and he weekly bows his head before the storm of Papal wrath. He is a heart-broken man whom it is not worth while to condemn.

FATHER McGLYNN RETURNS TO NEW York this month to resume his lectures in Cooper Union. The last Monday in July he delivered a great lecture on "Religion and Equal Rights" to a great audience in the Metropolitan Temple, San Faancisco, which was published verbatim in the San Francisco *Star*, August 2, 1890. The report filled five columns of the paper and was introduced by the following brief note:

"As Father McGlynn stepped on the platform unescorted (in accordance with his wish) he was heartily cheered by the audience, who subsequently and similarly manifested marked appreciation by cheers, applause and laughter as he made his telling points. Combining as he does the best mental qualities of two nations, arising out of his Irish parentage and American blood, with his solid wisdom, interspersed with such wit as became the serious nature of his subject, he is irresistibly attractive."

SOME OF THE BEST THINGS FATHER McGlynn ever said are contained in this lecture. If he does not give us something equally good in New York

before the next issue of THE CONVERTED CATHOLIC we shall present to our readers some choice extracts from this discourse. Father McGlynn's friends—and all lovers of civil and religious freedom are his friends—will rejoice to learn that his health is fully restored, and that "No Surrender to Rome" is still his motto.

PAPAL THREATS AND EXCOMMUNICATIONS have no terror for Father Sylvester Malone of Brooklyn. When his brother, Edward Malone, M. D., died a few months ago he was buried from Father Malone's church, though as an adherent of Father McGlynn he came under ecclesiastical censure that should deprive him of Christian burial like John McGuire, Miss Kelly and other friends of Father McGlynn who could not be buried in Calvary Cemetery because they attended McGlynn's meetings. Dr. Malone made no apology or retraction for his adherence to the principles advocated by Father McGlynn. In a letter to the New York *Sun Lawyer* Sylvester L. Malone, son of the deceased, said his father "never wavered for a moment in his adherence to those principles." Dr. Malone rightly looked upon Father McGlynn's work more as a religious than a political movement. Monsignor Preston could refuse burial in Calvary cemetery to the humble followers of Father McGlynn, but he would not risk a contest with a family of such influence as the Malones. It is well known that Archbishop Corrigan has tried to get Father Malone disciplined for his sympathy with Father McGlynn, but so far he has not been successful. It would be a good thing for all McGlynn's friends to be excommunicated.

They would then be free to learn the way of salvation outside the Church of Rome. Many of them are learning it, and their numbers will increase as the years go by. There never was such an open door for the preaching of the Gospel to the Roman Catholics of the United States as there is at present.

THE ACCOUNT OF THE CONVERSION OF Mr. Joseph Connellan, brother of Father Connellan who is now so well known to our readers, that appeared in the August CONVERTED CATHOLIC has been published in pamphlet form for general distribution among the Roman Catholics of Ireland. The editor of the *Christian Irishman*, from whose pages we copied the article, says of it: "The narrative is, indeed, a thrilling one, and it is told with a distinctness and power and literary beauty which make it as acceptable to the cultured as to the common reader. It is, however, as an impressive chapter of personal spiritual history that it possesses a permanent and precious value." We would like to see this remarkable pamphlet widely circulated. We will send it to our subscribers at the nominal price of four cents, or four copies for ten cents.

DURING OUR VISIT TO MR. MOODY'S Conference at Northfield last month we met several English Christians who had become acquainted with Father Connellan and his brother and who spoke very highly of the good work those gentlemen are doing among their Roman Catholic brethren. It is a purely evangelistic work that keeps them in sympathy with their former friends. We hope they will be generously sustained by Christian friends.

CONVERTS FROM ROME.

SCARCELY a week passes but we receive a letter or have a personal interview with some Roman Catholic who desires to leave the Roman Catholic Church and become a follower of the Lord Jesus Christ. A few days before we left the city for Mr. Moody's conference for Bible study at Northfield, Mass., the following communication reached us:

NEW YORK, July 24, 1890.

MY DEAR SIR:—Will you please inform me when it would be convenient for you to grant me a personal interview, as I would like to see you in reference to a subject of the greatest importance to me. I am by profession an organist in a Roman Catholic church and teacher of vocal and instrumental music. I am a graduate of the Jesuit College of Montreal. J. B. M.

We had a long interview with this gentleman, whom we found to be highly educated and accomplished. It was not necessary to say anything to him about the errors of Romanism and its insufficiency to satisfy his soul. He had knowledge and experience of the whole system, having lived with priests for many years and suffered much at their hands. But his soul was hungry for the bread of life and he wished to know where he could obtain it. We told him of the wondrous love of Christ for him, and that by faith and trust in Him as his own Saviour his soul would be satisfied. All power to forgive, redeem and reconcile him to God was given to Jesus Christ, and He invited him, entreated him, to come to Him and obtain rest for his soul. He went away satisfied, trusting in Jesus, believing that He would lead him into the

Father's presence and keep him there. He was happy to learn that he was saved by grace through faith and not by his own works or what the priests could do for him through sacraments. He had always believed that grace, mercy, peace and the love of God would come to him through the sacraments of the Church administered by the priests; but he had found in the experiences of life that the promises of the Church and the priests were delusive. Now he would believe God's promises and commit himself to the love and care of the Son of God who would not deceive him or reject him because he had been a sinner.

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A Methodist pastor, writing from Cincinnati last month, said: "The Nun of Kenmare's book, 'Life Inside the Church of Rome,' has done a great deal of good here in the midst of a large German Roman Catholic population. Three of their best members have already been brought to a knowledge of the truth, and three more are beginning to get their eyes opened. One of them desires to send you an account of her interesting experience. THE CONVERTED CATHOLIC is doing effective work. If you can send copies to Roman Catholic families here it will do great good."

"The parish priest seems to be somewhat alarmed, for in a mission recently held here the missionaries paid their respects to our Church in a not very complimentary style."

In response to this request we said we would be happy to send the magazine to those Catholic friends; and this brought the following reply:

CINCINNATI, OHIO, Aug. 15, 1890.

DEAR BROTHER O'CONNOR:—I enclose the names of those Catholic friends to whom I think it would be advisable to send THE CONVERTED CATHOLIC. . . . The lady of whom I spoke is undergoing bitter persecution at present. Thanking you for your generous offer to send the magazine, and wishing you God's blessing in your labor of love,

I am, yours faithfully, J. W. M.

* *

It excites interest to read about the persecutions that Roman Catholics in other countries who desire to leave the Church have to bear; but right here in these United States, which is sometimes called a Protestant country, converts from Rome are subjected to all kinds of annoyance and persecution from their own families, from the priests, from their neighbors and in social and business relations. We have constant experience of this, but we say little about it, nor do we encourage our correspondents to dwell upon it, remembering the words of our Lord and Master: "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."

* *

A lady writes from Pennsylvania, July 27: "I watch for my CONVERTED CATHOLIC every month with eagerness and anxiety. I am a Catholic seeking after truth, and I wish you abundant success in your labor of love.

"MRS. I. B. M."

CONVERTED BY READING THE MAGAZINE.

DENVER, COLO., July 25, 1890.

DEAR SIR:—A copy of THE CONVERTED CATHOLIC was recently handed to me, and I felt like burning it. But I have read it, and I thank God it has been the means of my conversion. I hope and pray that the Lord will bless your most important work, in which our Roman Catholic people will become more interested. If we keep humble and submissive to the Lord's will I believe that many of them will be converted.

Your brother in Christ,

OWEN CLIFFORD.

* *

SAVED FROM ROMANISM BY GOOD READING.

—, Ohio, July 29, 1890.

DEAR FRIEND:—The "Letters to Cardinal McCloskey" published by you some years since have been the means of opening my Rome benighted eyes and of saving me from the folly of my life—uniting with the Roman Catholic Church.

Last year after graduating from the university I read some Roman Catholic books and resolved to become a Roman Catholic. The remonstrances, pleadings and reasonings of my relatives and friends had no effect upon me until I chanced to look over some of my dear mother's papers and came across several of your "Letters to Cardinal McCloskey." These completely changed my views of the Roman Church, and I shall have nothing to do with it.

Accept the blessing of an aged Christian mother and the thanks and good wishes of my friends; and may God bless and prosper you in His divine service is the earnest prayer of your grateful friend.

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A WEEK AT THE NORTHFIELD CONFERENCE.

REPORTED FOR "THE CONVERTED CATHOLIC."

FATHER O'CONNOR spent the first week of August at Mr. Moody's conference for Bible study at Northfield, Mass. The first conference he attended there nine years ago was his introduction to the methods of Messrs. Moody, Needham, Munnall and other evangelists in preaching the Gospel. It was different from the conceptions of Protestantism which he held in common with other priests

At Northfield the Roman Church was not once referred to, nor was the name of the Pope mentioned. Indeed it is doubtful whether a majority of the audiences that assembled there year after year could tell the name of the Pope. This was a surprise to him. Another surprise was the exalted tone of personal character and Christian influence that pervaded the place. He did not inquire and no one told him what denomination Mr. Moody and his associates and co-workers followed. They were Christians of the highest type, as were all who gathered there for the study of God's Word—people who believed in the Lord Jesus Christ with heart and soul and were willing to be led by the Holy Spirit into the closest union with God. In such company he learned that religion was the binding of the soul with all its faculties to God—union with God through Christ.

The first conference proved a great spiritual blessing, as have all the conferences that he has since attended.

On Saturday evening, August 2, Mr. Moody introduced Father O'Connor to a large audience in Stone Hall where the conference meetings were held, and he made a plea for the conversion

of the Roman Catholics that drew from Mr. Moody hearty expressions of approval. Mr. Moody has the reputation of being too liberal towards the Catholics, but he desires their conversion to Christ, though he may not approve the wholesale condemnation hurled at them by itinerant lecturers against Popery who sometimes make no distinction between the system and its deluded victims.

The Springfield (Mass.), *Daily Union*, August 4, in reporting Father O'Connor's address said:

"Rev. James A. O'Connor, of New York, the next speaker, referred to his first visit to Northfield nine years ago, when he heard his first simple evangelistic preaching and found it different from the Protestant preaching, which he, as a Roman Catholic priest, had supposed to be antagonistic to the Catholic religion. Another surprise to him was the fine type of Christianity which he found at Northfield. It was not the Protestantism of the theologians, but he found that the Jesus, whose ministry he believed he was following out within the priesthood of the Roman Catholic Church, was presented here as the Advocate and Mediator of sinners, ever living to make intercession for all who believe in Him. He then went back to New York impressed with the conviction that it was such a Saviour the Catholic people wanted, and he has been preaching Him to them ever since. That is the religion that can reach the people. He remembered nothing about the horrors of the confessional, but he did remember the tears of those who confessed their sins

to him and his own confessions to other priests. But when his sins were forgiven by the other priests they didn't stay forgiven, and the people who had confessed to him came back again in six months or more with the same old story, but with the same desire to do the will of God if they could know it.

"He would continue to preach Jesus the Saviour of all men to the Catholics as he had been doing for eleven years. He had sent many priests to Protestant seminaries. He told in particular of the conversion to Protestantism of a Catholic ecclesiastic in Cardinal Gibbons' own seminary in Baltimore, under the Cardinal's very nose, as it were. Speaking of prayers to the Virgin Mary he describes the Roman Catholic people as 'troubling her with their sins instead of praising God for her virtues.'

"Could the Roman Catholics be reached by the Gospel? It was sheer folly to say that the Roman Catholics couldn't be converted because they were so bound by their priests. If the blessed Gospel were presented to them in the spirit of Christ many of them would accept it. But if it were offered with denunciations, flagellations and a whirl of Irish shillalahs, would Protestants themselves like it?"

The address created much interest, and for the next few days groups continually formed around Father O'Connor asking questions and discussing the practical methods he suggested for reaching the Roman Catholics. One day after dinner he held a conference with a number of public school teachers assembled in the piazza of Marquand Hall, and the next morning delivered another address by request of the guests at Marquand Hall.

One of the most pleasing incidents connected with Father O'Connor's visit to Northfield was the reception into Mr. Moody's school for boys at Mount Hermon of a converted Catholic boy to whom Father O'Connor was anxious to give a Christian education that would prepare him for work among the Roman Catholics. This youth, William Waldron, is a brother of Francis Waldron who came to Father O'Connor five years ago directly from the Roman Catholic Church and whom, with the kind co-operation of Rev. Dr. MacArthur of New York, he had the pleasure of sending to Rochester University, where he graduated last year. When Mr. Francis Waldron lived with Father O'Connor, and even after he had gone to Rochester, all the members of his family were Roman Catholics, and an aunt was a nun in a convent. But since then his three brothers and one sister have been converted. When Father O'Connor learned that one of these brothers desired to obtain a Christian education he resolved to send him to Mr. Moody's school. It was an effort of faith even to think of sending him there, for the funds to meet the expenses were not in sight, nor have they yet appeared. But as this work has been carried on by faith and not by sight from its commencement, there was no hesitation in taking young Waldron to Northfield.

Mr. Moody received him gladly saying he would provide half the expense of his education, but that Father O'Connor should provide the other half. As the young man is bright, industrious and willing to work hard the future is full of promise for him.

There are now five converted Catho-

lic boys at Mr. Moody's school, and one of the best graduates of the girl's school this year is a converted Catholic. Nearly 400 girls attend the school at Northfield and 300 boys are educated at Mount Hermon.

MR. MOODY ON TOLERANCE.

At the College Students' Convention Mr. Moody, preaching on the Gospel of Luke, said :

"It is the Gospel of tolerance. We have got a lesson to learn there. We want to know how to treat sinners. The Son of God never said an unkind word to the lowest man or woman. The woes He pronounced were against the self righteous Pharisee, but no mother was ever more tender with her child than Jesus Christ with the fallen sinner. How do you treat the Roman Catholics? You get a crowd of them together and just howl about the Pope and get them so mad they never will come back again. You see a Jew and begin to abuse them as though they were pick-pockets. Say every good thing you can for them and say nothing against them. Take a lesson from Christ. He said every thing good He could about the publicans. When it got out that He ate with publicans and sinners they came rushing around Him. Let any church in America get that out about it and it will be filled. The greatest waste of money is that in churches which aren't open but an hour or two a week. The Roman Catholics are wise; they keep their churches open all the time. We keep ours closed, and the impression among the fallen is that we don't want them. The Jews hated the Samaritans as much as the Californians hate the Chinese. When in California I saw a man seize a Chinaman and throw him

down and kick him. When I remonstrated he drew a knife on me and I nearly lost my life. America will have a good deal more to answer for than China or India or Africa. But there wasn't a single time in Christ's life when He spoke of the Samaritans that He didn't have something good to say about them. If you were born in a Roman Catholic country you would be a Roman Catholic."

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The Old Catholics of Bavaria now Protestants.

The Old Catholics of Bavaria have been officially declared Protestants. The Bavarian *Ministerial Gazette*, July 27, 1890, contained a notice that in the diocese of Regensburg and Eichstadt the Old Catholics will no longer be officially recognized as members of the Roman Catholic Church, the bishops of these dioceses having recently given in their adhesion to a declaration of the Bavarian episcopate proclaiming their exclusion from the Papal Church. Until recently the old Catholics were officially accounted members of the Roman Catholic Church. But a few months ago the government, yielding to the bigotry of the Roman clergy, decided to exclude them, and the Old Catholic congregations have only been enabled to retain the use of their churches by officially enrolling themselves and taking out licenses as a Protestant sect.

Three Good Books for \$2.25.

We will send the Nun of Kenmare's new book, "Life Inside the Church of Rome," Dr. Lansing's "Romanism and the Republic," and Rev. Geo. C. Needham's beautiful story, "Father Flynn," to any address for \$2.25. The Nun of Kenmare's new book alone is \$1.75. Address orders to this office.

CHRIST'S MISSION.

To secure a Mission building for the work for the conversion of Roman Catholics the sum of \$30,000 is required. A note from the treasurer of the Mission, Mrs. William Campbell, August 15, informs us that there is on hand for this purpose \$5,200. Almost without exception this amount has been contributed by the readers of THE CONVERTED CATHOLIC. For various reasons but little help can be expected from those Christians who read only their denominational papers. The calls upon them by the various Boards of Home and Foreign Missions are so numerous and pressing that they think they can do nothing for such a work as the conversion of the Roman Catholics of the United States. At the instigation of the expert secretaries they can pray and contribute for the conversion of the Romanists in Rome and other parts of Italy, and in France, Spain, Mexico, Cuba, Brazil, etc. But to give money to convert the Papists in this country or to pray for their conversion is something they never think of. Yet the Roman Catholic people in all countries bow down before the same idolatrous altars, are subject to the same priests of Rome, and believe in the same Pope as the infallible teacher of God's truth and the vicar of Christ on earth. If the Roman Catholics of European countries need conversion so do the Romanists of the United States. Their religion is the same. Romanism everywhere is opposed to the Gospel of Christ, and the people should be told to come out of it.

An esteemed friend in Connecticut who has been a generous contributor to the support of this work said in a

recent note: . . "May God wonderfully bless you and your work, for Christ's sake. One thing I think it your duty to do—make known your wants and the needs of the work in THE CONVERTED CATHOLIC. It is the Lord's work and call, not yours."

This good friend's kindness is appreciated, but THE CONVERTED CATHOLIC has a higher and holier work to do than to circulate petitions for money, however great the needs of the work may be. The best way to help the magazine is to increase its circulation and scatter its sound doctrine, its truths and wit and wisdom broadcast for the edification and enlightenment of Protestants and Roman Catholics. And the best way to help the work generally is to contribute to the special fund inaugurated by Mr. Aitken—\$100 from 250 persons to be paid in sums of \$25 a year for four years, or at one time. Twenty-five names have already been received. Let that list be rolled up and the Mission building for the work of converting Romanists will soon be ready.

Kind Words from England.

The London *Protestant Observer* for August, 1890, says in an editorial note:

"I learn from New York that it is intended to purchase a building in which to carry on more effectually the noble Protestant work of the Rev. James A. O'Connor, who since 1879 has devoted all his time and energies to the conversion of Roman Catholic priests and laymen. The results of his labors have been most encouraging. Friends have voluntarily forwarded to Mr. O'Connor \$5,000 towards the \$30,000 needed for the new building, which will also be used as a temporary home for converted Catholic priests.

HOW ROMAN CATHOLICS CAN BE SAVED.

BY REV. THOMAS CONNELLAN, LATE ROMAN CATHOLIC PRIEST, ATHLONE IRELAND.

ROMAN Catholics—some of them very old friends—have written to me saying in substance :

We have read your book and pamphlet. You have labored hard to pull down, but have suggested nothing as a substitute. Would you briefly point out the path by travelling which you say you have found peace? This, of course, is an appeal to which I could not lend a deaf ear. It has brought both comfort and hope to me; and although the work of salvation must be wrought out between the sinner and God, it may be useful to such inquirers to receive a few hints as to the manner in which Christ deals with the soul.

Every Roman Catholic has been taught, as I have been, that the Bible is a book entirely too deep and dangerous for ordinary readers. That it is full of pitfalls and needs to be explained and applied by the learned ecclesiastics of the Roman Church. Yet the Church of Rome admits the Bible is inspired—that is, that it is the Word of God.

Now, when Jesus Christ appeared in Palestine He preached to the people almost every day—sometimes many times in the day—during His public life. He preached wherever a crowd was found willing to listen. His hearers were almost entirely poor, ignorant peasants, shepherds of the hills or fishermen released for a little time from their labors on the lake. He was the eternal wisdom, and it is evident that He clothed His ideas in the language most suitable to the capacity of His hearers. He loved souls so much that He spilled the last drop of

His blood to redeem them; and His illustrations, arguments, chains of reasoning and the like were certain to be those most calculated to lure sinners to Him.

Well, the Roman Catholic Church when she admits the Bible is inspired and places the Douay Version in the hands of children, guarantees that they have before them the very same parables and sermons addressed by Christ to His hearers in Palestine. Let any Roman Catholic who is able to read peruse the sermon on the Mount, the parable of the Prodigal Son or the most pathetic history of Christ's tenderness to the poor woman taken in adultery and then ponder on the curious fact that his priest admonishes him, that such things are beyond his comprehension. The thing is too ridiculous to bear a moment's examination. "Search the Scriptures," says Christ (John 5: 39—The Douay Version is always quoted), "the same are they that give testimony of Me." St. Paul, writing to his beloved son Timothy, congratulates him because from his infancy he was familiar with the Bible. "And because from thy infancy thou hast known the Holy Scriptures which can instruct thee to salvation by the faith which is in Christ Jesus. All scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (Second Epistle to Timothy 3: 15, 16, 17.) God, speaking to the Israelites on the precepts of the Old Law, said: "And these words which I command thee this day shall

be in thy heart: and thou shalt teach them diligently unto thy children and shall talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up." (Deut. 6: 6.)

Roman Catholic friends have often said to me, "Why do the priests of the Church of Rome forbid their flocks to read even the Gospel narrative in the New Testament?" Well, I shall try to answer by a short illustration. A poor beggar dies and the priest pays a hurried visit to his bedside, hears his confession, gives him extreme unction and the holy viaticum. The beggar has no money, consequently not even a private mass is celebrated for the repose of his soul. No priest attends his funeral, for the same reason; but perhaps a handful of clay is blessed and cast upon the coffin. Well, a rich man dies. The priest has been by his bedside daily for weeks. If he or his heir hands over say £20 to the parish priest there is a solemn mass for the repose of his soul and twenty of the neighboring clergy attend at a fee of £1 each. Now, if there is any efficacy in these masses is not the beggar terribly handicapped on the road to heaven in comparison with his rich neighbor? Yet Christ says (Luke 6: 20), "Blessed are ye poor, for yours is the kingdom of God." In the fifteenth chapter of St. Luke's Gospel we read of a "certain rich man who was clothed in purple and fine linen and feasted sumptuously every day." We also read of "a certain beggar named, Lazarus." Well, "it came to pass the beggar died, and was carried by the angels into Abraham's bosom. And the rich man died also, and he was buried in hell." Now, if the doctrines of the Church of

Rome are true it is the rich man who is carried into Abraham's bosom, while the beggar is buried in hell.

Why, then, does the Church of Rome forbid the reading of the Bible? Because her doctrines and practices would never stand a comparison with the express words of Jesus Christ to be found in the New Testament. If, then, beloved Roman Catholic sister or brother, you have a desire to come near to Jesus you must travel by the way Christ has pointed out. A very imperfect knowledge of the New Testament will satisfy you that a system on the principle of a gigantic waterworks where God's grace is permitted to dribble through in proportion to the number of half-crowns paid for it is repugnant to every line of God's Word. When John the Baptist saw Jesus coming to him he cried out, "Behold the Lamb of God, behold Him who taketh away the sin of the world." (John 1: 29.) "Come to Me all you that labor and are burdened and I will refresh you. Take My yoke upon you and learn of Me, because I am meek and humble at heart; and you shall find rest to your souls. For My yoke is sweet and My burden light." (Matt. 11: 28-30.) They are the words of Christ addressed to the sinner, falling, may be, upon the ear of Magdalen in the crowd.

If, then, you feel the burden of sin—and it is a great grace from God if you do—Jesus is "the same yesterday, and to-day, and forever." Come to Him and He will take your burden upon His own shoulders just as He once bore the weight of the cross for you. But you will say, "How am I to come?" Well, if you open your Douay Testament and turn to the third

chapter of St. John's Gospel you will find you are not the first who put a similar question. Nicodemus, a learned and inquiring man, one of the sect of Pharisees, came stealthily to Jesus at night. He felt the burden of sin and did not wish that his neighbors should learn of his coming to Jesus, consequently he came "like a thief at night." His very first words showed that he was not yet converted—"Rabbi, we know that thou art come a teacher from God." There is a vast difference between what we know and what we are. So Christ recalled him at once to his own needs and said, "Unless a man be born again he cannot see the kingdom of God."

You have often heard people say that a certain person would not achieve a certain impossible task "unless he is born again." Christ meant that before Nicodemus could become a son of God he should possess a new nature, and a new nature can be implanted only by birth. Nicodemus, with all his knowledge, did not understand this, so Christ made a picture for him. He pointed to the poor Israelites perishing in the wilderness and Moses elevating the serpent on a pole. "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up that whosoever believeth in Him may not perish, but may have life everlasting."

Here, then, my brother, is the secret. Do not put your trust in any creature however excellent. Cling to Christ crucified, a present Saviour and a present salvation. It is the Holy Spirit alone that can draw you to the cross and fasten you to the Saviour. "By grace you are saved through faith, and that not of yourselves, for it is the gift of God," says St. Paul to the Ephesians

(2: 8), therefore faith is the link between the sinner and his crucified God. If we turn to the sixteenth chapter of the Acts of the Apostles we find that this was the only Gospel preached by St. Paul. When the keeper of the prison felt that he was a poor, outcast sinner and needed a Saviour, he flung himself at the feet of Paul and his fellow-disciple saying, "Master, what must I do that I may be saved?" (Acts 16: 30.) It was not a very complicated or a very elaborate sermon on justification that Paul preached to him—"Believe in the Lord Jesus and thou shalt be saved." We read in the Gospel of St. John (19: 30), "That Jesus after He had tasted vinegar said: It is consummated," or it is finished. What was finished? The work that His Father had given Him to do, the work of our salvation. Why did Moses tell the bitten Israelites to look on the serpent? Because it was God's wish. Why do we look to Calvary? Because Christ says, no creature says it but Christ: "As Moses lifted up the serpent in the desert so must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting."

If you believe the words of Christ don't be afraid of family influence or popular prejudice to profess your faith openly. "He that shall be ashamed of Me or My words, of him the Son of Man shall be ashamed when He shall come in His majesty, and that of his Father and of the holy angels." (Luke 9: 26.) On that day all things shall be made plain; hope, and trust, and loving confidence shall give way to reality. Then shall we know the truth of the consoling promise—"Him that cometh to Me I will in no wise cast out."

DEATH OF CARDINAL NEWMAN.

LEAD, kindly Light, amid the encircling gloom,
Lead thou me on;
The night is dark and I am far from home,
Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that thou
Should'st lead me on;
I loved to choose and see my path; but now
Lead thou me on;
I loved the garish day, and spite of fears,
Pride ruled my will. Remember not past years.

So long thy power has blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

THE death of John Henry Newman, Cardinal of the Roman Church, at Birmingham, England, August 11, in the ninetieth year of his age marks the close of a remarkable career. He was ordained a clergyman of the Church of England in 1824, was associated with Dr. Whately, the late Archbishop of Dublin, and was intimate with Gladstone, Pusey, Keble, the Froudes and other celebrities at Oxford University for the next few years. There he also met Blanco White, the former Spanish Catholic priest.

During an illness in Sicily in 1832, within sight of Garibaldi's home at Caprera, he wrote the famous hymn, "Lead, Kindly Light," that has found a place in the hymnals of every Christian denomination. The next year he headed the "Tractarian movement" in the Anglican Church, and in 1845 was received into the Roman Catholic Church. He was ordained a priest the following year.

In 1852 Dr. Newman was sued for libel by Father Achilli, a learned Italian priest who had withdrawn from the Church of Rome and whom Newman had coarsely attacked in one of his lectures. The trial was a famous one and resulted in the conviction of Newman, who had to pay heavy damages and costs that amounted to \$46,000. To meet this he appealed to Roman Catholics throughout the world and they responded liberally.

Dr. Newman was not a member, even as a theologian, of the Vatican Council in 1870. He was opposed to the declaration of the infallibility of the Pope. His opposition was expressed in a letter to Bishop Ullathorne of Birmingham, which was not at first intended for publication, but was subsequently made public by Dr. Newman himself when it became known that such a letter was in existence. Reference was made to it in the second series of the famous "Letters from Rome on the Vatican Council," by

Quirinus, March 20, 1870, and it was published in full "by permission" in the London *Standard*, April 7, 1870. The following extracts from that letter will now be read with interest:

"Rome ought to be a name to lighten the heart at all times, and a Council's proper office is, when some great heresy or other evil impends, to inspire hope and confidence in the faithful; but now we have the greatest meeting which ever has been, and that at Rome, infusing into us by the accredited organs of Rome and of its partisans (such as the *Civilta* [the *Armonia*], the *Univers* and the *Tablet*) little else than fear and dismay. . . . As to myself personally, please God, I do not expect any trial at all; but I cannot help suffering with the many souls who are suffering, and I look with anxiety at the prospect of having to defend decisions which may not be difficult to my own private judgment, but may be most difficult to maintain logically in the face of historical facts.

"What have we done to be treated as the faithful never were treated before? When has a definition *de fide* been a luxury of devotion and not a stern, painful necessity? Why should an aggressive, insolent faction be allowed to 'make the heart of the just sad, whom the Lord hath not made sorrowful?' Why cannot we be let alone when we have pursued peace and thought no evil?

"I assure you, my lord, some of the truest minds are driven one way and another and do not know where to rest their feet—one day determined 'to give up all theology as a bad job' and recklessly to believe henceforth almost that the Pope is impeccable, at another tempted to 'believe all the worst which

a book like Janus says'—others doubting about 'the capacity possessed by bishops drawn from all corners of the earth to judge what is fitting for European society,' and then, again, angry with the holy See for listening to 'the flattery of a clique of Jesuits, Redemptorists and converts.'

"Then, again, think of the store of Pontifical scandals in the history of eighteen centuries, which have partly been poured forth and partly are still to come. What Murphy* inflicted upon us in one way M. Veuillot is indirectly bringing on us in another. And then again the blight which is falling upon the multitude of Anglican ritualists, etc., who themselves, perhaps—at least their leaders—may never become Catholics, but who are leavening the various English denominations and parties (far beyond their own range) with principles and sentiments tending towards their ultimate absorption into the Catholic Church.

"With these thoughts ever before me I am continually asking myself whether I ought not to make my feelings public; but all I do is to pray those early doctors of the Church, whose intercession would decide the matter (Augustine, Ambrose and Jerome, Athanasius, Chrysostom and Basil) to avert this great calamity.

"If it is God's will that the Pope's infallibility be defined, then is it God's will to throw back 'the times and moments' of that triumph which He has destined for His kingdom, and I shall feel I have but to bow my head to His adorable, inscrutable Providence.

"You have not touched upon the

*Murphy was a converted Irish Catholic whom a Roman Catholic mob had murdered in England on account of his exposures of Popery.

subject yourself, but I think you will allow me to express to you feelings which, for the most part, I keep to myself."

This shows that Newman did not believe the Papal dogma of infallibility, though he was made a Cardinal by the present Pope who, it is generally believed, has not much faith in his own infallibility.

Priestly Morality.

In a communication to the *English Churchman*, January 30, 1890, Mr. C. H. Collette said: "If a priest of the Roman Church sins against morality, and no public scandal ensues, nothing more is heard of it. If the matter becomes notorious he is quietly removed to another sphere of action. If, however, he teaches heresy he is at once unfrocked and excommunicated. Of this we have had a notable example. Father Achilli (an Italian priest) left the Church of Rome. He brought an action for libel against Dr. John Henry Newman. During the trial it was attempted to be proved that Father Achilli, while a priest, had led an immoral life. From the evidence tendered his alleged delinquencies were known to his superiors. Achilli proved that, notwithstanding, he had been promoted by these same superiors. The jury did not believe the defendant's witnesses, and mulcted Dr. Newman in heavy damages which he was compelled to pay.

WE BEG TO CALL ATTENTION TO THE two excellent pamphlets;—“The Two Sides of the School Question,” by Cardinal Gibbons and Bishop Keane, and the Hon. John Jay and Edwin Mead; and “The Parochial School Question,” an open letter to Bishop Keane by a Roman Catholic layman; price 10 cents each. Send for them.

"Once For All."

"Exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." (Jude, verse 3.)

We sometimes murmur that in the late revision of the authorized translation of our English Bible the grand sonorous rhythm of its sentences is occasionally marred by a more commonplace phraseology—we love that marvelous melody of expression which followed the pervert Faber into the Roman Catholic Church, and whose rhythmic periods he sought in vain in the Douay or any other version.

But while the late revisionists have not been always so felicitous in expression as the translators, we owe them a debt of gratitude for the light they have thrown on various texts, while at the same time, with all the knowledge and critical acumen of the nineteenth century brought to the work, they find nothing of vital importance to change, and certify to us anew the excellence and value of the old Book. While the grammar is occasionally mended the theology remains the same.

The above text is one of those in which an important doctrine is, by a slight correction, not at all changed, but set forth with such emphatic clearness as seems to have a peculiar value for these times.

The Church of Rome cannot afford to admit that “once for all” into her Bible, seeing that she has been adding dogmas to her faith all down the centuries, the last fifty years having produced two—that of the immaculate conception, and later that of the infallibility of the Roman pontiff.

P. H. C.
(Author of “Aimee’s Marriage.”)

BIBLE TEACHING FOR ROMAN CATHOLICS.

BY ROBERT GARRY, A CONVERTED CATHOLIC, LOCKPORT, N. Y.

Jesus said in John XII: 32: "And I, if I be lifted up from the earth, will draw all men unto me."

WE SHOULD ALL READ AND STUDY THE BIBLE.

John 5: 39. Search the Scriptures. Not prayer book, etc.

Matt. 22: 29. Ye do err not knowing the Scripture.

2 Tim. 3: 16. It is all profitable.

Rev. 1: 3. A blessing on those that read it.

Deut. 11, 18: 19. Should teach our children the Bible.

Acts 17: 11. The Bereans commanded for searching the Scriptures to see if their preachers preached the truth.

John 17: 14. Jesus gave the word only.

Luke 24: 44-47. Jesus teaches the Old Testament.

BIBLE COMMANDMENTS ONLY TO BE KEPT.

Rev. 22: 18, 19. We must not add to or take from God's Word.

1 John 3: 22, 23. The two commandments.

1 Tim. 4: 1-5. To forbid meats is an error.

Matt. 26: 27. All were to drink of the cup and not the priest alone.

Mark 14: 23. They all drank of it (the cup), as Jesus commanded. John 14: 15, 21.

Jas. 5: 14, 15. Praying for the sick and anointing them with oil was to prepare them to live consecrated lives and not to die.

1 Cor. 14, 19. Paul teaches us to use a known tongue.

Is. 8: 20. The Word of God is our standard in everything.

MARY, A BLESSED WOMAN, BUT LIKE OTHERS, NEEDED A SAVIOUR.

Luke 1: 46, 47. Mary confesses Jesus her Saviour.

Matt. 2: 2. The Son, the King and not the mother worshipped. The expression worshipped Him is found 13 times in Matthew alone.

Matt. 2: 11, 13, 14, 20, 21. The Child always mentioned before the mother; do not reverse it.

Acts 1: 14. The last mention of Mary is in a prayer meeting, and not even the leader.

1 Tim. 2: 5. Only one Mediator between God and man. The Man, Christ Jesus.

1 John 2: 1. We have an Advocate with the Father, and one only. Mary therefore not needed.

AS TO CONFESSION TO A PRIEST.

Mark 2: 7. God only can forgive sins.

Heb. 7: 27. Priests needed forgiveness.

Ps. 32: 5, 7. David confessed to God, not to a priest.

Ezra 10: 10-12. Ezra, a priest, taught confession to God, and not to himself (a priest).

Dan. 9: 4, 5. Daniel said, confess to God.

Acts 8: 20, 22. Peter told the sorcerer to confess to God and not to himself or Mary.

1 Peter 2: 5, 9. Peter says all believers are priests.

James 5: 6. James exhorts believers to confess faults one to another. (Greek says sins.)

PETER NO BETTER THAN MANY OTHER MEN.

Luke 5: 8. Peter said to Jesus, I am a sinful man.

Acts 3: 12. Peter said, not his own power or holiness.

Acts 10: 24-26. Peter said, I am but a man.

Acts 10: 32-35. Peter said Jesus maketh whole, not Peter.

Acts 10: 36. Peter said, peace by Jesus Christ.

Acts 4: 12. Peter said, no hope or help aside from Jesus.

Gal. 2: 11-14. Paul blamed Peter for acting the hypocrite, and this after Peter had been an apostle for many years.

AS TO THE MARRIAGE OF PRIESTS.

Luke 1: 5, 13. Zacharias a priest, a married man and yet pleased God.

Mark 1: 29-31. Peter was married.

1 Tim. 4: 1-4. Bishops, elders and deacons were married.

Heb. 13: 4. Paul says marriage is honorable in all.

1 Tim. 4: 1-3. Paul says it is a departure from the faith to forbid marriage.

NO PRAYER FOR THE DEAD IN THE BIBLE.

Heb. 9: 27. After death, the judgment. No hope beyond.

Luke 16: 19-31. Abraham could not help the dead, and Jesus gave no hope after death.

Eccl. 9: 10. No salvation after death.

2 Sam'l 12: 22. David ceased praying when the child died.

THE BIBLE DOES NOT TEACH THAT PETER WAS EVER IN ROME.

Epistle written to Romans A.D. 58-60. In Romans 16, Paul salutes 26 or more persons by name. Peter not mentioned among them.

Paul writes from Rome his Epistles to Ephesians, Philippians and Colossians, and names brethren who were with him, but Peter was not one of them.

Paul writes 2 Timothy from Rome, the last letter he wrote just before his death, and says, Luke only is with me. 2 Tim. 4: 9-12. Not one word about Peter.

CHRIST'S ATONING DEATH AND MERITS THE ONLY GROUND OF PEACE AND PARDON.

Is. 53: 5, 6. Christ took our place on the cross.

2 Peter 2: 24. He bore our sins.

Gal. 3: 13. He redeemed us.

John 19: 13. He finished all atoning work and made all the merit needed for our salvation.

John 6: 28-29. To believe is doing God's work in His way and sight. Believe occurs 100 times in John's Gospel alone, and 251 times in the New Testament.

HOW TO BE SAVED.

Rom. 3: 28. Justified without works.

Rom. 4: 5. To him that worketh not, but believeth.

Eph. 2: 8, 9. Saved by grace, not works.

2 Tim. 1: 9. Saved by Jesus and not by works.

Rom. 5: 1. Justified by faith, not works.

Is. 45: 22. Look to Jesus only for salvation.

John 3: 14-16. Believe on Jesus alone for everlasting life.

Acts 16: 31. Believe on the Lord Jesus Christ and thou shall be saved.

Prov. 14: 12. Man's way ends in death.

John 14: 6. Jesus said no man cometh unto the Father but by Me.

COUNT CAMPELLO'S WORK.

[“London Christian,” August 1, 1890.]

AT a meeting held in the French Chamber, St. James’s Hall, on Thursday last, a very cheering account was given of the interesting work of Count Campello in Italy. Canon Money presided, and the audience heard with joy of the success of heroic endeavor to disseminate the Reformed faith in a country which, of all others, has suffered from Papal error and despotism. The work is developing in an encouraging degree, and the outlook is full of promise. The first church building is nearly finished, and young men are being trained to carry the Gospel into regions where the people are veritably thirsting for the Word of Life. The people say, “Send us a teacher; we will all be learners. Our priests are ignorant and can tell us nothing about religion.” There are many open doors, and young men are waiting to be sent forth.

Having given an abstract of the annual report, Rev. Sydenham Dixon, Deputation Secretary, announced that the Count had been very cordially received by the Archbishop of Canterbury and the Bishop of London; and that his visit to England, now drawing to a close, had been very helpful in various ways. The chairman rejoiced that Italy is now free and open to the Gospel. He referred to the severe persecution to which the Count has been subjected, pointing out that in Rome the Papal Church wears a face totally different from that shown in England. God has clearly raised him up for a great work, and while England shows a general interest in Italian affairs, it is but fitting that English Christians should specially sympathize with efforts

for the spiritual enlightenment and liberty of the people.

Count Campello delivered an eloquent address in his own language, an English *resume* of his remarks, for the benefit of those unacquainted with Italian, being given by a lady present. The Count is a man in middle life; he looks well and strong. He wears a beard; his tonsure* has long since disappeared; for years prior to leaving the Church of Rome he told his superiors that “they might mark their cattle in that way, but he would never submit to the indignity.” He rejoiced at the reception accorded him during his stay in England, in the course of which he had addressed eleven meetings. He did not leave the Church of Rome for any worldly advantage. He saw Italy suffering from want of faith, and so, ten years ago, he came out and had since done his utmost in favor of the Reformed faith. Recoiling from Romanism, Italy is drifting into atheism. To make known the Gospel in its purity is his aim and object. The Protestant nations, he said, are at the head of Christendom, prosperity and freedom dating from the Reformation. The address was full of warmth and energy, and engaged the interest of the audience to the end.

Count Campello Vindicated.

SALEM, MASS., July 13, 1890.

DEAR MR. O'CONNOR:—In the last issue of THE CONVERTED CATHOLIC you referred to the report that Count Campello, the devoted leader of the Reformed Church in Italy, had returned to the Roman Catholic Church, and gave also an authoritative contradiction

*The “tonsure” is the crown of the head closely shaven, from two to three inches in diameter. It is not worn by priests in America.

of it. I have just received a copy of an Italian paper—*Il Laboro*—published monthly by the Reformed Church, containing a full account of the plot to ensnare or win over the Count and ruin the cause of reform; so I send an abstract of it, sometimes quoting from it, which you can make use of if you wish.

A certain ex-priest who had associated himself with the Reformed Church, not from sentiments of faith, but solely for material interests, having proved himself unworthy had been expelled from it, and in order to revenge himself and gain some filthy lucre he "offered his services to a bishop and a cardinal in order to demolish, if possible Count Campello and, together with him, the cause which he has unflinchingly sustained with infinite abnegation for nine years. Nor was the Roman curia miserly in its promised rewards."

To compass this he invented the basest calumnies, to which he obtained the signatures of "eight persons of questionable honor" and sent them to all the personal friends of the Count in England and other foreign countries who are generous in their co-operation with him in the good cause. And this plot, so infamously contrived, would surely have produced the desired effect if the Providence of God had not intervened.

"The ex-priest, confident of the success of the libel, gave out at the Vatican as an assured fact the abandonment of the personal friends of the Count and consequently the ruin of him and the work of reform; and in the gilded halls of the Vatican it was spoken of as an accomplished fact, so much so that they even selected the

person (a Jesuit father) who was to enter into treaty with Count Campello to fix the day and the manner of his return to the sheep-fold; as a reward for which he was to have been offered his old canonicate at St. Peter's, then a position as nuncio to a foreign court, and finally a cardinalship.

"A person of high position at the Vatican, but a friend also of the liberal party in Rome, learning these facts revealed them to two leading liberal journals in Rome who, having learned the truth from the mouth of the Count himself, splendidly gave the lie to the libel." The providential discovery of this plot filled its author with insane fury, for "over his head hangs the threatening sword of human justice."

"On the night of June 16, the day succeeding the divulging of the false notices, towards 11 o'clock, as Count Campello was going home, passing through the dark and lonely street 'via St. Andrea delle Fratte' (close by the Propaganda) he was called by an unknown individual who, flashing a long sword before his eyes, thus apostrophized him: 'By — ! it is time to put an end to you . . . you are warned,' then he fled, showing that he was hoping to intimidate him." But instead of that the Count informed the alert "Questor" of Rome, Commendatore Santagostino, to whom he reported also that an acquaintance of this ex-priest had, some time before, warned him of the proposals of bloody vengeance meditated by his enemies.

The piece ends with a quotation from *Il Diritto*, one of the liberal papers which brought the scheme to light, eulogizing Count Campello for his firmness in resisting the Papacy.

M. E. W.

The Virgin Mary's Children.

REV. Samuel T. Spear, D. D., writing in the *New York Independent*, July 31, 1890, on "The Private Life of Christ" says :

"When Jesus returned to Nazareth (after His visit to Jerusalem where He had been disputing with the doctors) He lived in the family of Joseph and Mary; 'He was subject unto them,' being obedient to their authority; He continued to increase 'in wisdom and stature;' He had the favor of God; and His moral excellence commended Him to the good will and favor of man. It is with this comprehensive summary that Luke closes all that he says in regard to the private life of Jesus.

"Matthew and Mark refer to the second visit which Jesus made to Nazareth after the commencement of His public ministry and after His second passover at Jerusalem, and state some facts which are suggestive in respect to His private life. Matthew says:

"'And when He was come into His country (Nazareth) He taught them in their synagog, insomuch that they were astonished and said, Whence hath this Man this wisdom and these mighty works? Is not this the carpenter's Son? Is not His mother called Mary? And His brethren James, and Joses, and Simon, and Judas, and His sisters, are they not all with us? And they were offended in Him.' (Matt. 15: 54-57.)

"The people, according to the statement of the evangelists, went back in thought to the antecedent life of Jesus; and what they said implies that they knew Him during that period, that they at once recognized Him as the person whom they had thus known, and hence that He was far from being

an absolute stranger to them, then seen for the first time. The idea which they had of Jesus was that of one whose life had been in humble and lowly circumstances, whose recognized Father was simply a common carpenter or worker of wood, and who, as Mark tells us, was spoken of as being Himself a carpenter and the Son of Mary. They saw in the father a man who lived and supported his family by 'the sweat of his brow,' and in Jesus they saw another Man who had acquired the trade of a carpenter and was accustomed to daily toil. Their language was not so much that of contempt as it was of lowliness and insignificance.

"Four brothers of Jesus are mentioned by name, and sisters are referred to, all of them being known to the people, all as children of Joseph and Mary, and hence all members of the same family. There has been a question among commentators as to whether these 'brethren' and 'sisters' were really such or only half-brothers and sisters, being the children of Joseph by a previous marriage, or even more distant relatives, perhaps cousins. The natural and obvious meaning of the language used is that they were real brothers and sisters, as the children of Joseph and Mary born after the birth of Jesus: and there is nothing that gives the slightest support to any other view. This is plainly what the people thought; and they group together the whole family, Joseph and Mary as the parents and Jesus and His four brothers and also His sisters as constituting a family in humble life. They, by this grouping, enable us to see Jesus in the circumstances that surrounded Him as a member of that family."

GENERAL LAFAYETTE'S WARNINGS.

BY REV. MASON GALLAGHER, BROOKLYN, N. Y.

If ever the liberties of the Republic of the United States are destroyed it will be by Roman Catholic priests," said General Lafayette to Professor Samuel F. B. Morse, the father of electric telegraphy. Bishop Spalding, afterwards Archbishop of Baltimore, denied the accuracy of this statement. Professor Morse replied, May 2, 1835, and quoted the following letter from a venerable and eminent Reformed Dutch clergyman:

"Of the conversation at both interviews my recollection is vivid and distinct. . . . On my next interview and conversation with Lafayette, after his visit and return from Boston, he said to me:

"My dear friend, I must tell you something that occurred when I was in Boston. I received a polite invitation from the chief Roman Catholic priest or bishop of the Roman Catholic Church in Boston to attend his church on the Sabbath. I wrote him an apology saying, as I never expect to be in Boston again, and as during the Revolution when in Boston I worshipped sitting by the side of his excellency, General Washington, and as I see that the church and the pews are the same, except as they are decorated with paint, I wish to occupy the same seat in that church on the Sabbath. He took it in great dudgeon that I did not attend his church. But I could not help that. I follow my inclination.

"Now, my friend, I must tell you that I was brought up in France a Roman Catholic and believed that the Roman Catholic Church was the only true and mother Church till I came to

this country, where I see his excellency, General Washington, and the officers of the American Army of different religions worshipping in different churches. My eyes were opened. I can see men can be of different religions and worship in different churches and yet be good Christians.

"It is my opinion that if the liberties of this country—the United States of America—are destroyed, it will be by the subtlety of the Roman Catholic Jesuit priests, for they are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars in Europe." He further said, "I wish my country, France, had such government and rational liberty as you have in this country." To which I replied, as my opinion, that neither France nor any other country could have rational liberty without the Bible; and to this he gave ready and cordial assent.

"With sincere respect and esteem,
"Your obedient servant,

P. I. VAN PELT.

"To Prof. Morse, Poughkeepsie, N. Y."

The letter of Professor Morse to Bishop Spalding is contained in the *American and Foreign Christian Union* for July, August and October, 1855. To the statement of Bishop Spalding that Lafayette was a good Roman Catholic and could not consistently utter such language of the clergy of his Church, Professor Morse presents further confirmation by quoting language used by Lafayette at different times in the Parliament of France. In his speech against the recently overthrown government in 1821,

which will be found in his memoirs, vol. II. p. 536, he said:

"Then disappeared that clerical corporation which, while it exercised every species of influence and refused to pay any share of public contributions, was incessantly increased. No part of its immense wealth was ever alienated, but all was distributed in its own class in an inverse ratio to labor.

"The law was a party in the exactation of vows too often compulsory, and France was covered with monastic orders devoted to foreign chiefs. The clergy levied at once contributions from the rich and poor, and in its secular organization was so wholly given over to worldly indolence that the laboring ministers were but an insignificant portion of what was called the first order of the State. . . . What then are we to regret? Have we to regret the religious intolerance which doomed the great portion of the population to a state of legal concubinage, to bastardism, disinheritance; or that violation of all the laws of nature and morality which Louis XIV. established and which the illustrious prelate, Bossuet, styled the work worthy of his reign (this was the revocation of the edict of Nantes), the most assured sign as well as the finest enactment of authority?

"The bishops in 1751 and 1752 demanded its execution by the judgment of the commandant or intendant without the form or semblance of a trial. Such was the legal doctrine from the period of the decree of the Council of 1684, which debarred all private persons from receiving into their houses any sick person of the Protestant religion under the pretext of charity, down to the decision of the Council of Louis

XIV. when, in opposition to the advice of Turgot and Malsherbes, the oath was taken to exterminate the heretics.

"The condition of the Protestants was ameliorated by the edict of the king in 1788. I remember it the more distinctly because in the preceding year I had the honor of seeing adopted in committee, at which the brother of the king presided, the first official admission of their civil rights; but even this half tolerance was considered a revolutionary innovation."

"Thus, sir," writes Professor Morse to Bishop Spalding, "as early as 1788 Lafayette incurred the enmity of your corporation while obtaining the proud distinction of striking the first blow for religious liberty in France. For him was reserved the noble gratification of concocting the measures for rescuing Protestant Christianity from the bloody proscription and brutal rule of an overbearing and corrupt priesthood. In resisting 'the intolerant spirit of the times,' sir, do you find Lafayette in league with your corporation or in open hostility to it? Was he Catholic (in your acceptance of the term) or Protestant, in the best sense of that term?"

In another speech in the French Parliament, June 23, 1828 (*Memoirs*, vol. III. p. 409), Lafayette said:

"Amidst the attacks of pretended defenders of the altar I am sorry to observe that fanaticism which represents as hostile to the rights and sentiments of nations the Christianity of which social equality is the principal basis: provoking a sort of reprisal of animadversions against opinions and practices which, in themselves, have nothing in common with worldly ambition.

"If I seek a solution of this most

perplexing combination of the duties of the priest, speaking both in the name of heaven and as the paid officer of the State, I shall find it (at least in my opinion) only in a country where religious sentiment is more general than in France: where the ministers of the Gospel receive more respect: where all sects live in peace: where their rites and ceremonies inspire no alarm; but where they are total strangers to the civil government and where religious societies freely formed, have ministers of their own choice."

Professor Morse remarks on this statement of Lafayette, in reply to Bishop Spalding, who had asserted that Lafayette had written a letter in 1829 in direct contrast to these views thus:—"And what, sir, was the Christianity he here commends to France? Was it that misnamed Christianity which knows not the name of equality, a Christianity monopolized in a close corporation, and despotically organized in the interest of the most insatiable avarice and worldly ambition of the few against the many? Or was it the expansive Protestant Christianity of the United States, founded truly on the primitive basis of social equality, and of whose benevolent effects he had such recent experience which, as he said to the venerable Dr. Van Pelt, 'opened his eyes' not only to the intense bigotry of that system of religion in which he was educated, but to the contrasted tolerance and humanizing influences of that which prevailed here?"

The following letter speaks for itself:

RICHMOND, VA., July 24, 1855.

DEAR SIR—I duly received your note by the hand of our mutual and respected friend and have reflected over the long past that I might give

answer the more correctly to your inquiries.

I first met the illustrious Lafayette in 1824. On several occasions I had the honor to dine with him, the last time, I think, was in October, a short time before the fete at Yorktown. While at dinner some sympathy was expressed by the family for "poor old Madame G ——," who was quite ill and in much trouble on account of the absence of her priest, who had been called or ordered to some other congregation, I think.

General Lafayette, in a quiet yet peculiar manner—distinctly remembered by me—said: "Her loss is small and a blessing, if she could know it; these Romish priests are dangerous men and will destroy the liberties of America if they can." These were the words, as well as I can remember, lowly, yet emphatically, expressed.

I have frequently spoken of this incident of life, which has, I presume, called for this communication by you. I desire to offend no man nor his religion. I am not a Romanist, but respect the religion of all who piously and conscientiously aim to do justice and love mercy and human liberty.

I know not why you have asked me for this communication, yet I give it without fear or reproach; remaining most respectfully,

Your very obedient servant,

CHARLES PALMER.

To Samuel F. B. Morse, Esq.,
Poughkeepsie, N. Y.

Other confirmatory evidence with respect to the fact of Lafayette's opposition and antagonism to the priests is found in the vituperative language used towards him by Catholic writers.

Westward Ho, Reformers!

BY REV. W. J. GLADWIN.

In my evangelism in behalf of Foreign Missions I have just concluded seven months on the Pacific coast. Among the many wants of this rapidly developing country is a safe and solid anti Roman crusade. Here Rome has had a powerful hold ever since the first settlement of the coast. Here are the old Spanish churches carried on in an antiquated style that makes you fancy you are back in old Europe two centuries ago.

Look at the immense Roman Catholic cathedral in San Francisco, backed up by a series of buildings which occupy a large square. See the vast crowds and the idolatrous ceremonies continually going on there. On each side is a row of confessional boxes, and over each stall you see the name of the Jesuit spider who sits within, while a row of precious human souls wait their turn outside like flies "drawn to death."

From their huge headquarters to every small outpost the Papal soldiers are busy pressing on the war of conquest. As the pygmies of Lilliput caught old Gulliver napping and tied him down to their land, so Rome's devoted legions have found Columbia asleep and are tying her to the Papal throne. The watchmen of Zion, as a rule, are asleep. I suppose that in forty-nine out of fifty evangelical churches in America the people grow up from childhood to old age and die without ever hearing a ten minutes plain talk about Romanism. There is occasional mention in some religious papers and a few books are on sale, but these are not a sufficient force against such a giant foe.

In San Francisco there is a secular paper which now and then hits at Romanism for political reasons, and the Methodist Book Repository has issued a strong pamphlet against the Papal attacks on our public school system. But what is wanted is a widespread circulation of cheap, readable, Gospel tracts on Romanism and a large spread of **THE CONVERTED CATHOLIC**. Then let the people personally and by letter urge their ministers to study and preach upon the subject of Romanism, not only in theoretical, but in practical lines of thought.

The many professed Protestants who send their children to Roman Catholic schools should have tracts sent to them that they may see the true character and work of the Papal Church. And last, but greatest, pray much over this great work. Let it be a spiritual fight, a holy war. "They overcame him by the blood of the Lamb and the word of their testimony."

There are some excellent small books and tracts published in England which I used to circulate in India. The best of them ought to be issued in America and sowed broadcast. Every American Christian should promote this greatly needed crusade against the anti-Christian and un-American system of Rome.

To the many priests and people who have come out of this awful system and have found salvation in Christ I send a cordial greeting and welcome. God bless you, dear fellow-believers! May our united labors in the Lord be greatly blessed in bringing many more out of that Christian heathenism into the glorious liberty of the sons of God.

Miles, Ia., August, 1890.

WHAT IS A CARDINAL?

BY REV. W. R. GORDON, S. T. D., MANHASSET, N. Y.

THE N. Y. *Mail and Express*, July 3, 1890, gave a short but fitting answer to this question as follows: "A cardinal is the sworn officer of a foreign potentate, owing him paramount allegiance, to the disobedience of the Constitutions and laws of this country; and it is a burning disgrace to America that such a foreigner should be allowed to exercise such authority within our land; and another that any American can be found to cringe the knee, assume the rank of nobility and swear away his allegiance for the sake of wearing an un republican and aristocratic princely title."

This is well said, and is one of the loyal utterances by which the *Mail and Express* is distinguished above every other daily paper published in the city of New York; and justifies the remark that it is the only faithful and fearless sheet that has not ingloriously yielded to the thumb of Jesuitism.

The matter of the Roman cardinalate being allowed to swagger in its contemptible regalia in evidence of an "*imperium in imperio*" under the very nose of this republican Congress of the United States is a matter that demands and should receive the attention of that august body supposed to be the chief custodian of American liberty.

Can it be ignorant of what the name means, of what the office indicates? This is hardly possible. Hence the surprise that designates the sufferance as a "burning shame," and the shame will not cease to burn so long as the offense is continued. What is the offense? Simply allowing Romanism to declare itself a political system, en-

sconced beneath the flag of our country; one of its princes is here enthroned for our destruction, according to his oath of office and the last plain declaration of the Pope as put forth in his great encyclical of January 10, 1890!

No one is better qualified to enlighten our Congress on the character and claim of a cardinal than the Italian patriot Gavazzi, whose abilities and honesty no one has attempted to question. What does he say? Listen:

"The cardinal holds a lay office belonging to a court, and is a member of the highest aristocracy in the world. Americans cannot grant hospitality to any such envoy from Rome. The dignity and title of cardinal are not ecclesiastical; it is a secular dignity and a secular title. Cardinals are now what they always were, as laymen, dignitaries in ecclesiastical disguise. They certainly have some name and office of a mixed nature to appear ecclesiastical; but substantially they are laymen. When there was a single Bishop of Rome there were also curates of Rome, as the natural advisers of their bishop. When the Bishop of Rome became a king then were those curates changed into cardinals, assigned a red hat and cloak (as were the ancient Roman pagan senators, the councillors of the Roman emperors), were made princes, and only princes, and styled 'Princes of the Holy Roman Empire,' subsequently styled 'Princes of the Church.' Can you receive in any public capacity and honor any cardinal appointed to your country? What shall your republic be if obliged to honor the red princes of Rome?"

"The next question is: What is the function of a cardinal? Supposing one in America—what will he do in America! A cardinal in America will be what Wiseman was in England, an emissary and spy, and an inquisitor for the Pope of Rome! You will not believe me, but I always have my proof. Here is the oath administered to and taken by cardinals when they become cardinals. I was often present when the cardinal, kneeling before the Pope, took this solemn oath. I will not read it all, but three distinct propositions which fully prove my statements :

"First. I will by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the holy Roman Bishop, our lord, the Pope, and his before mentioned successors."

"Therefore the cardinal is an emissary of the Pope.

"Second. At whatever time anything shall be to their prejudice (the Popes') which is out of my power to hinder, as soon as I shall know that any steps or measures are taken in the matter I will make it known to the same, our lord, the Pope, or his before mentioned successors, or to some other person by whose means it may be brought to their knowledge."

"Therefore the cardinal is a spy for the Pope.

"Third. I will seek out and oppose heretics, schismatics, against the same our lord, the Pope, and his before mentioned successors with every possible effort."

"Therefore the cardinal is an inquisitor for the Pope.

"In America we cannot prevent the arrival of a cardinal !

"But the Italian patriot says to you beforehand that as your new cardinal will 'seek out, oppose, persecute and fight against' you, all of you, precisely because heretics. I maintain it is the duty of the American Government to prevent the emissary, the spy, the inquisitor of the Pope-King from disturbing and destroying your republican security, your American prosperity.

"As a cardinal comes into your country for this sole purpose, to fulfill his sworn duty of opposing, persecuting and fighting against the Protestant portion of your community, the conclusion is plain and irresistible, namely, that your Constitution, the source of your American law, cannot permit the recognition of such a dignitary.

"Beware of the emissaries. After the intrusion of cardinals into America the rising of the despotic Popedom in your country shall be the natural consequence of your indifference; a red hat will blind your sleepy eagle, and the influence of St. Peter's keys will replace the light of your American stars." (Gavazzi's Lectures, 1854.)

The foregoing is from the well-known patriot, who was foremost in securing Italian liberty; one well known in New York City, who always knew what he was talking about and never talked in vain.

THE SUPPRESSED PAGE.

Readers of the Nun of Kenmare's new book, "Life Inside the Church of Rome," will notice that page 101 is blank. The reason is that by advice of counsel the publisher struck it out to avoid a suit for libel. We have had the suppressed passage printed in slips and shall forward it to all who order the book. The price of "Life Inside the Church of Rome" is \$1.75.

THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL LE CLAIR.

XXI.

1. We proceed to notice another important distinction between Gospel baptism and that of Rome. It relates to the name given in connection with the respective rites of baptism.

The custom of naming children at their baptism was probably derived from the Jews, who, after the example of the case of Abraham (Gen. 16: 5-10), were accustomed to name their children in connection with their circumcision. (Luke 1: 59) But the name given at such time was a distinguishing personal appellation—it had no necessary connection with the rite of circumcision, nor with the covenant of which that sacrament was then the seal. In receiving that sacrament, however, the child was marked and declared to be a member of the household of faith, a child of the covenant, and as such consecrated to the worship and service of the Lord Jehovah, to the exclusion of all other divinities, protectors and patrons, whatever, living or dead.

And so in the Gospel sacrament of baptism the person to be baptized is usually addressed by the officiating minister in the name selected at birth; but in the sacrament the person, as a child of the covenant, is solemnly consecrated exclusively to the name, the service and the gracious protection of Jesus only. What could the most thoughtful and anxious Christian parent desire for a dedicated child beyond the covenant blessings to be dispensed by Him "who is able to save to the uttermost," and into whose omnipotent hands have been committed

all power in heaven and in earth. 2. But in the Roman community these precious things are not understood. In the Church of the Pope Christ as the all-sufficient and only Saviour is not preached to the people. But instead a multitude of other savioirs in whom the deluded people are taught to trust and to whom to commit the care of their baptized children, whose names "should be taken," they say, "from persons whose eminent sanctity has given them a place in the catalogue of the saints." This similarity of name will stimulate to the imitation of their virtues and to the attainment of their holiness; and we should hope and pray that they who are the model of our imitation may also, by their advocacy, become the guardians of our safety and salvation." (Catechism.)

While this commanding of children to "the example" and "protection" of "patron saints" may be a less cruel sacrifice than that of Achaz, "who made his son pass through the fire unto Baal" (2 Kings 16: 3), it is in nowise less idolatrous.

3. Finally, we notice the conditions which determine the validity of the ordinance of baptism respectively in the Gospel Church and in that of Rome.

The conditions of validity in Gospel baptism are, that the rite be administered by a regularly ordained minister of the Word in the use of natural water applied to the person of the candidate in the name of the Persons of the blessed Trinity; and that the adult candidate make profession of faith in the Lord Jesus Christ as a per-

sonal Saviour. When baptism is represented by a baptized believer administered without the profession of faith in Christ it signifies nothing, but is as a seal set to a blank.

In Roman baptism, however, the conditions of validity are different. In cases of necessity, when death is imminent as stated above, nothing is required but the application of water (holy or unholy) in the name of the Persons of the Trinity by any one present; but by whom soever administered—by bishop, priest, deacon or lay person—the administrator must intend to do “what the Church intends to accomplish” by this ordinance; and this dogma of intention applies to all the sacraments of the Church of Rome—none being valed or efficacious without the proper intention on the part of the administrator. (Council of Trent. Sess. vii. can. ii.)

4. And this principle is attended with fatal results to the whole sacramental system of Rome. For even supposing that her priests are unlike all other men in similar circumstances, and that they are invariably conscientious and attentive to all the minutes and elaborate ceremonies in which they are constantly engaged; and that, in the oft repeated, monotonous routine of their daily service, they never become perfunctory and inattentive, yet who, besides themselves and the Omniscient Searcher of hearts, can possibly tell what they are thinking about? These ghostly operators may, per adventure, be all right in their “intentions to do what the Church requires,” but how can the recipients of the rites know anything about the secret thoughts of the administrators? And without the knowledge that their

intentions are right confidence in the validity of the rites is impossible.

5. What, then, must be the thought of the intelligent Romanist whose child has been dandled through the dramatic parade of exorcism, salting, oilings, crossings and anointing with sacerdotal spittle and holy chrism, and withal the trinal application of holy water, and all with the pretence to wash away sin and to impart the Holy Ghost; when, after all, there is not the shadow of evidence that the child has been baptized at all, leaving the poor little thing in its natural condition of, as Rome says, an heir of wrath and a child of the devil! And, in-like manner, how does the absolved penitent know of a certainty when he retires from the confessional that his sins are not still retained? Or the communicant that the “wafer” he receives and eats is truly “the body, blood, soul and divinity of his Lord” and is not still a morsel of unconsecrated bread? He certainly does not know what was “the intention” of the priest at the altar when he said, “Hoc est corpus meum.” He might have meant, “Hoc non est,” etc., or he might have had no intention whatever relative to the sacrifice he was pretending to offer. Or the dying sinner, how is he, not knowing “the intention” of his ghostly father, to be assured that the extreme unction he has received is not an extreme imposition, and that after death will be tophet and not purgatory? And the same uncertainty attending the conferring of all the sacraments—no ecclesiastic can be sure that he has actually received the grace of “orders,” and no couple married by a priest of Rome can be at all certain they are really married, and that for two reasons

—first, the priest that pretends to confer the sacrament of matrimony may have been destitute of the grace of orders (through the possible failure of the required "intention" on the part of the ordaining bishop) and, secondly, because the officiating priest, although possibly possessing the proper sacerdotal grace, may yet have failed in *his* "intention" to confer the Church's sacrament of matrimony!

6. With this universal uncertainty attending Rome's whole plan of sacramental salvation how terrible the risk of eternal death taken by all that trust their souls to a system so evidently, on its own testimony, a "refuge of lies!" Well does the prophet say, "They that trust in lying vanities forsake their own mercy." (Jonah 2: 8.)

7. But recurring to the subject herein specially discussed—the essential diversity of Rome's baptism from the Gospel sacrament of the same name—while we may understand why Rome would not re-baptise a convert from the Gospel Church, yet it is apparent that a convert from Romanism to the Gospel of Christ may desire to be baptized; if for no other reason than that on the "intention" principle there is no sufficient ground of certainty that any such convert has been baptized at all!

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ONLY FIFTY CENTS.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y. M. C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent those rooms. Sample copies sent on application.

An Interesting Letter.

DEAR SIR:—The enclosed P. O. order for \$10 I send for CHRIST'S MISSION, in which I am deeply interested. I am a subscriber to THE CONVERTED CATHOLIC, and wish you every success in your wonderful work. Having spent the past two years among Romanists I am thoroughly convinced of our duty as Protestants in working as a unit to aid those who wish to find their way out of the grasp of the priests into the freedom of the pure Gospel as it is in Christ Jesus. And as a nation, unless we rise now and take our stand against the encroachments and insinuating aggressions of the Papists, too late will we realize our danger and the consequences of our indifference. I marvel at the utter supineness and wilful ignorance of Protestants towards this, the great question of our generation, and why they sit with folded hands and blinded eyes while the liberties of our country are slowly but surely being imperilled, passes my understanding.

My sentiments towards the Roman Catholic Church are not the result of prejudice or ignorance, for in it I have dear friends, in whose sincere piety I believe; but early taught by an intelligent parent to notice the priesthood of Rome, the utter destitution of Bible knowledge and faith in the blood of Christ alone for salvation, my conviction is a matter of principle and wide reading as well as the result of observation. Their complete disregard of the Sabbath, reliance upon "works" for salvation and rejection, or, rather, deprivation of the masses of the Word of God, are sufficient reasons why any rational mind should turn from them to the liberty of the Gospel. A. R. S.

Verify Your Quotations.

By a printer's error the Papal Encyclical published in the August *CONVERTED CATHOLIC* was called "Sententiæ." It should be "Sapientiæ," and the Encyclical should be quoted as follows: "Encyclical Sapientiæ Christianæ, issued January 10, 1890."

We are indebted to our converted Catholic brother, Rev. J. A. Derome, editor of the Springfield (Mass.) *Le Citoyen Franco-Américain*, for an early notice of this form of quoting the Encyclical. He informs us that it was with much difficulty he obtained a copy of the Encyclical in Latin or English. The translations of Papal documents given in Roman Catholic papers from time to time are usually valueless for quotation. It is always best to refer to the original documents. The Encyclical in question was originally published in the "Acta Sanctæ Sedis" for February, 1890. This publication is edited by the learned Roman Catholic theologian, Dr. Piazzesi, and issued "at Rome from the Polyglot Press of the Sacred Congregation for the Propagation of the Faith." As these official "Acts of the Holy See" come to us directly from Rome—having placed our subscription for the publication in the hands of a friendly Catholic bookseller—we shall publish extracts from them occasionally. What the Pope says officially is important when it influences Roman Catholic nations or individuals. The bishops and priests in the United States as elsewhere must obey him or be suspended and excommunicated like Fathers McGlynn and Burtell.

* * *

During the last few months we received several letters inquiring about

the accuracy of quotations from Papal documents in books and pamphlets. One quotation on the school question purported to be taken from "Papal Encyclical XLV. and XLVII." This was incorrect. The quotation should have been "Syllabus, sections 45 and 47." It is always well to verify quotations by reference to original documents whenever practicable. We happen to know that the mistake of "Encyclical" for "Syllabus" was made in this case by an author who copied it from the report of an address of a Boston orator. The author to whom we refer wrote to the gentleman in Boston asking for a verification of the quotation, but no reply was received.

In the admirable story, "Aimee's Marriage," just published, there are many correct quotations, and the Author in the appendix gives due praise to the learning and deep research of Charles Hastings Collette, Esq., of the English Bar. It was our privilege to see the MS. of "Aimee's Marriage" two years ago, and we rejoice to learn that the American Sunday School Union, the publishers of the work, have resolved to spare no pains in giving it a wide circulation.

THE FINE LECTURE OF FATHER MCGLYNN. "The Public Schools and their Enemies," has been published in neat tract form of 32 pages, with Father McGlynn's picture on the title page. It ought to have a wide circulation. 25 copies will be sent for 50 cents, and 100 copies for \$1.00.

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THE EXPOSURE OF THE CORRUPT practices of Tammany Hall officials, all of them Roman Catholics, gives renewed interest to Rev. Joseph Hartwell's admirable pamphlet, "Romanism and Politics; Tammany Hall the Stronghold of Rome." Price 10 cents.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES.

LETTER XXXIII.

NEW YORK, September, 1890.

SIR:—In my last letter I suggested that if you and your brother bishops and priests should preach the Gospel to the Roman Catholics in the United States the “loss” of fifty per cent of the Roman Catholic population of which you complain would not be possible. “Ten millions of Roman Catholics in this country, and ten millions who ought to be Roman Catholics lost to the faith.” As previously stated a large proportion of these “lost” millions have found their way into the various Protestant churches. They would not have abandoned the church of their fathers to worship in Protestant churches if they could help themselves. But your Church did not nourish their minds with healthy spiritual food nor fill their hearts with love, and they withdrew from it.

In the various Protestant churches to which Roman Catholics are attracted there is a unity of doctrine taught, grounded on the Word of God, that satisfies the mind, and the love of God as manifested in Jesus Christ is presented for their acceptance. There are no human inventions as in the Papal system. Every one who repents and believes can have direct access to God through His Son our Saviour. Whosoever will may come into the Father's presence. He sent His Son into the world to seek and to save us; and He is constantly calling us to come unto Him. Our sins that are obstacles in the way are removed far from us. “Bless the Lord, O my soul,” sings the Psalmist, “bless His holy name. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitith his children, so the Lord pitith them that fear Him.”

Not by the favor of popes and priests, but by the grace and mercy of God are we enabled to come into our Father's presence. The Son of God offered Himself as the sacrifice for all sins committed by human beings. The blood of Jesus Christ cleanseth from all sin. “Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool.” There is no reserve in God's promises to the repentant sinner. It is not a partial forgiveness He grants, but complete reconciliation. The atonement of Christ is accepted by God as payment in full for the debt of sin. The Apostle Paul preached this doctrine in his sermon at Antioch, and every Protestant minister to whom a Roman Catholic would go to learn the way of salvation would preach the same. Do not be surprised, therefore, Cardinal, that people whose souls are fed by such doctrine should gladly embrace it and be “lost” to your Church. May you learn it, and preach it, is the prayer of,

Yours truly, JAMES A. O'CONNOR.

NEW PUBLICATIONS.

[All works noticed in these columns can be had at this office at Publishers' prices.]

AIMER'S MARRIAGE; by P. H. C. Cloth, 12mo., 534 pages, \$1.50. The American Sunday School Union, Bible House, N. Y.

This is an exciting story of the difficulties and intrigues arising from the marriage of a Protestant to a Roman Catholic. It illustrates the deception of husbands and priests in their efforts to make a convert. The characters presented to the reader are not fictions of the author's brain, but are drawn from men and women who, in our own generation, have acted out the principles they have severely imbibed. While strictly guarding the incognito of each actor the writer has given the detail of a domestic drama which is assuredly finding a counterpart in many households.

FUN AND FINANCE; a discussion of modern Church novelties in connection with Christian giving; by Rev. Newton Wray, Pastor Methodist Episcopal Church, Lenox, Mass. McDonald, Gill & Co., Boston, Mass. Price 35 cents.

This is a timely book. It exposes the iniquity of bazaars, fairs, festivals and all questionable methods of raising money for benevolent purposes. The author lays his axe at the roots of this scandalous evil. The Bible is his text book against these worldly invasions on the spiritual life, and so full and complete is the testimony he brings to bear that popular fun as a means to financial strength is deservedly doomed in the sober judgment of all good people. The book contains a highly commendatory introduction by Rev. Dr. A. J. Gordon, of Boston, and is so reasonable and suggestive of the right way that it must exert a wholesome influence on both pulpit and pew.

KIND WORDS.

From the Chicago *Christian Cynosure*, June 12, 1890:

THE CONVERTED CATHOLIC for June is full of Gospel for Roman Catholics and encouragement for Protestants who are working to enlighten them. St. Paul's prophecy of "The Man of Sin" is a new article that is full of interest. "The Primacy of Peter" and "Was the Apostle Peter Ever at Rome?" are continued; as is also the "History of the Jesuits." A report of Father O'Connor's lecture in Altoona, Pa., is also given in this issue.

From the Arkansas *Baptist*, July 24, 1890:

THE CONVERTED CATHOLIC is a monthly published in New York, 72 Bible House, by Rev. James A. O'Connor, a converted Roman Catholic priest. Its object is to convert Roman Catholics to evangelical Christianity, and it is at once discreet, vigilant, bold. It is packed from month to month with matter of absorbing interest to American citizens, and should be read by every Christian and patriot in the country. Mr. O'Connor has the inside track and speaks from personal knowledge as well as from extensive reading. He has given the names of more than a thousand Roman Catholics who have been converted, many of them priests who are now preaching the Gospel as pastors in the various denominations—quite a number of them being Baptists. This magazine is a remarkable periodical, and is published at \$1.00 a year.

FOR TWENTY CENTS.

THE CONVERTED CATHOLIC will be sent for the next four months—that is from September to the end of the year for 20 cents. Our friends who wish to send the magazine to their friends can avail themselves of this opportunity of doing them good at a trifling cost and at the same time help the magazine by increasing its circulation. We hope to receive many new names at this rate. Let all our friends send as many as they can, but if they can get only one, send it.